

# THE REHEARSAL.

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## A Short Re-Capitulation of

1. The Original of Government and Rebellion in Heaven.
2. That God Governs both Heaven and Earth, *MEDIATELY*, that is, by Governours whom He appoints under Him. And that there is no other way of Rebelling from under the Government of God, but by Rebelling against these His Deputies.
3. The Deduction of Government among Men.
4. The Rule when Hereditary Succession is Lost.
5. The Laws of England.
6. Rom. xiii. 1. Explain'd.
7. The Four Great Monarchies.
8. The Theo-Cratic of the Jews. And their Desiring a King.
9. The Ordinary and National Government of the 12 Tribes from Joshua to Saul, was in the Priesthood.

From Saturday November the 10th. to Saturday November the 17th. 1705.

1. Country-man. **Y**OU have now shew'd me, Master, the Original of Government, first

Instituted by God among the Angels of Heaven. And that without this, there cou'd not be Order, though in Heaven, among Blessed Spirits, and Free from Sin. As they are Now; yet Now are Rang'd in their Hierarchy of Angels, Arch-Angels, Cherubin, Seraphin, Dominations, Principalities, Powers &c.

(2.) That there is no other way of Rebelling against God, but by Rebelling against his Institutions, against those Governours whom he has set over us. For that he do's Govern Mediatly, that is, by his Deputies whom he Impowers, as well in Heaven, as on Earth.

That Rebelling from under these *MEDIATE* Governours, was the Sin of Lucifer. And the first Sin. Whence came a'l other Sins; and all Miseries to the Rebel Angels, as well as to Men, and Hell it self.

(3.) Then you have Deduc'd Government among Men, from the Beginning, from the first Man Created, down thro' all Posterities, to this Day. And shew'd the Rule of Government, and of Succession, all along.

(4.) And when the first Rule of Succession in the *Primo-Geniture*, was quite Lost and Broken in some Nations; that then Possession was the only Right, and the only Rule. As among the Greeks and Romans, in their Confus'd Popular State.

And their not sticking to this Rule, but rising up against the Possessor, by those who had no Right to it, was the Cause of that Dismal Ruin and Confusion, which was visible among these Greeks and Romans, more than any other People upon the Face of the Earth. And makes them very unfit Precedents for any People, in their Wits, to follow. As Unfit as Poland at this Day.

(5) Lastly you have shew'd, to my great Satisfaction, that what you have said is not Meerly a Notion or Imagination of your own, or Starting any New or Un-Common thing: But you have Fortify'd it with the known Statutes and Laws of England. And follow'd our Homilies in taking the Rise of Rebellion from Lucifer; and in all the Deductions you have made from thence, of Divine Right in our Kings; and the Unlawfulness of Resisting them by Arms, even tho' Wicked Men or Tyrants; and that it is no other than a Rebelling against God, whose Vice-Gerents they are; and the greatest Ruin and Destruction to a People, by overturning Government, and letting them all Loose upon one another, which Causes greater Mischief and Confusion to the People, than any ever befel them by any Tyrant whatsoever. All which is fully laid out in the Six Homilies against wilful Rebellion. And these Homilies are all Confirm'd by Act of Parliament; and Enjoin'd to be Subscrib'd by all the Clergy in the Nation, and are

every one Inserted by Name in our 39 Articles. So that I see not how any Cause can be better Confirm'd. Or what is Possible to be Answer'd to it.

(6.) You have likewise Clear'd another Doubt was upon my Mind, concerning the Roman Emperors, in the time of our B. Saviour, and the Apostles. For I thought they had been Hereditary; and that however Dis-Possess'd, yet that Obedience was due to him in Possession, tho' an Usurper. And that this was the Meaning of Rom. xiii. 1. There is no Power but of God; the Powers that be, are Ordain'd of God. That we ought to Submit to any one that was in Power, tho' an Oliver, without any Consideration of whose Right he Invaded. And I have Read this very Text Quoted for Submission to Oliver.

But you have shew'd me, that these Roman Emperors did Invade no Bodies Right. For that the Government was not then Hereditary; that neither People nor Senate, as Deriving from the People, cou'd have any Right. And therefore, that the Apostles, in their Injunctions of Obedience to the Government, took no Notice either of the People, or the Senate; but Commanded Submission only to the Emperor, and to Governours, as Commissioned by the Emperor; as being the only Fountain of Power, under God; and who had his Power from God, and not from the People. There being Then no other Right but Possession; which Convey'd the Right from God, when He had Given no better Right to any Other. For that There is no Power but of God. Therefore not of the People. Unless the Voice of the People, be the Voice of God. Which you have so Expos'd, that I suppose we shall hear no more of that Foolish as well as Wicked Pretence. And there is no other way Possible, whereby the People can Convey the Power of God.

But that bare Possession, tho' with the Voice of the People, do's not give Right in Hereditary Monarchies, where God had Given the Right to Another, is Plain from the Instances you have nam'd of David and Absalom, of Joash and Athaliah, and there are many others.

But there is one thing I want still, Master, if you wou'd give me Leave, not for Proof, for I think That sufficiently done; but for further Illustration, and to obviate Objections.

(7.) You have shew'd me the Deduction of Government through the Four Great Monarchies, from the Golden Head or Age of Pure and Un-mixt MONARCHY, with the various Encroachments of the People upon it, to their own further and further Destruction; till they came at last to the Feet of Iron and Clay, when the Monarchy was Blended and Mixt with Popular Government; which made the Iron Age of Violence and Confusion. For the Iron and the Clay, Monarchy and Popular Government cou'd never Mix; but the one was always Jealous of and Encroaching upon the other, and Beating down one another. Whence Perpetual Discord, Civil-

**Civil War, and Destruction!** For what else could follow? Yet this is the *Age* from whence we most Delight to bring our *Precedents!* And we are still Trying the same Experiment, which all former *Ages* have found *Im-Practicable!* We would *Mix* the Iron and the Clay, which will never *Mix!*

(3.) But Master, in this Deduction of Government, you have said nothing of the Jews; who, as you have shew'd me before, N. 64. were Govern'd by a *Theo-Cracy*, and more Immediate Direction of God, than any Nation upon the Earth; and therefore were call'd the Lot of His Inheritance. He gave them Captains and Judges upon Emergent Occasions, when he thought fit; which is the Proper Office of a King: He gave them Laws from his own Mouth; and the Miraculous Urim and Thummim for their Direction, in Particular Cases which those Laws did not Reach. And many other ways, he shew'd himself the King of that People, in a more Peculiar Manner, than of any other Nation.

You have shew'd me likewise, that their desire of a King, after the Manner of the Nations round about, was not a Change of the Species of their Government; for God their King was an Absolute Monarch: But that it was a Change of the Person of their King, from the Great GOD Himself, to a Mortal Man, whom they could see, and who shou'd Go in and out before them, and fight their Battles. They grew Weary of an Invisible King, for they wanted Faith. Though they had so many times Experienc'd His wonderful Deliverances, and His Conquest of all their Enemies.

But these Captains and Judges whom God rais'd up were not Hereditary, nor Constant among them. They were Rais'd up upon Particular Occasions, to Deliver them when they were Oppress'd and Subdu'd by their Enemies. This was not the Common and Constant FORME of their Government. Therefore, pray, Master, Inform me what their Constitution was, and the Ordinary and Stated Model of their Government, under God their King, from Joshua to Saul, their first King.

9. Rehearful. Every Tribe had one Chief Father, Captain, Head or Prince over them, as they are Call'd, Num. i. 16. Princes of the Tribes of their Fathers, Heads of Thousands in Israel. And Chap. vii. 2. The Princes of Israel, Heads of the House of their Fathers, who were the Princes of the Tribes. This was Hereditary. And Descended to the Eldest Son of the Eldest House or Family of each Tribe. Accordingly when they were Number'd, they went by the Primo-Geniture, as you find it, Numb. i. 20. And the Children of Reuben, Israel's Eldest Son, by their Generations, after their Families, by the House of their Fathers—were 46500. And so of the Rest of the Tribes, according to the Primo-Geniture. And Chap. 2. The Head of each Tribe is Nam'd, who is Call'd Captain of that Tribe. As he was likewise call'd Ruler, and Prince of his Tribe. Num. xxxiv. 18, 22. &c. And 1 Chr. xxvii. 16. The Ruler of the Benjamins was Eleazer. And so of the Rest. And ver. 12. These were the Princes of the Tribes of Israel. So that Head, Ruler, Captain, Prince, or Father of such a Tribe meant the same thing. The Government was the Original Power of the Fatherhood. And the Succession was by the Right of Primo-Geniture. And that not only over his own Particular Family over his own Sons; but over all their Descendants, and all their Families, tho' Encreas'd to many Thousands.

Country m. This is a strong Confirmation of what you have spoken before concerning the Authority of the Fatherhood; and the Right of its Succession in the Primo-Geniture.

But now, as to the Subject we are upon, the Government of this Nation, consisting of 12 Tribes, from Joshua to Saul this seems to set up 12 Nations or Tribes, all Independent of each other. For I suppose one Tribe had no Authority over another Tribe. How then were they one Nation? Wherein did their Principle of Unity Consist, when they had no Judge? For their Judges were not Constant nor Hereditary, but Rais'd up by God their King, upon Extraordinary Occasions, And I am Enquiring into their Ordinary Form of Government.

Rehears. The Principle of Unity among the 12 Tribes, and their Ordinary Form of Government, when they had no Judge, was in the High-Priest, and the other Priests under him. These were General to all the Tribes. They were the Ultimate Judges of all Controversy, even in Civil Affairs. They Resided at the Place which God shou'd Choose, for their Publick Worship. And thither the Tribes were to go up to them for Judgment, in Cases which could not be Decided by the Prince or Ruler in each Tribe. As it is Written Deut. xvii. 8. &c. If there arise a Matter too hard for thee in Judgment,—within thy Gates, then shalt thou arise, and get thee into the Place, which the Lord thy God shall Choose: And thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those days, and Enquire; And they shall shew thee the Sentence of Judgment. And thou shalt do according to the Sentence which they of that Place (which the Lord thy God shall Choose) shall shew thee, and thou shalt observe to do according to all that they Inform

thee; according to the Sentence of the Law which they shall Teach thee, and according to the Judgment which they shall give thee, thou shalt do: thou shalt not Deviate from the Sentence which they shall shew thee, to the Right hand, or to the Left. And the Man that will do presumptuously, and will not hearken unto the Priest (that standeth to Minister there before the Lord thy God) or unto the Judge, even that Man shall Die, and thou shalt put away the Evil from Israel. And all the People shall Hear and Fear, and do no more Presumptuously.

Here it is said, that they shou'd go to the Priest, or to the Judge that shou'd be in those days. But if there was no Judge, as there was not in the Ordinary Form of their Government, then the Decision was in the Priests. And this was not only in Spiritual or Ecclesiastical Matters, but as the Case is put, ver. 8. in Controversy between Blood and Blood, between Plea and Plea, and between Stroke and Stroke.

Nay even when there was a Judge or Captain over all the Tribes, Rais'd up by God, his Office was Chiefly for War. And, except in Cases Particularly Commanded him by God, the Decision of all Controversies, and Declaration of the Law, lay Ultimately in the High-Priest, whose Authority, was, in many Respects, Superior to that even of the Judge. Thus God, when He appointed Joshua to succeed Moses, said, Num. xxvii. 21. And he (Joshua) shall stand before Eleazar the Priest, who shall ask Counsel for him, after the Judgment of Urim before the Lord; at his word shall they Go out, and at his Word they shall Come in, both he and all the Children of Israel with him, even all the Congregation. The Stated Authority, and the Succession of it Hereditarily, according to the Primo-Geniture, was in the High-Priest. That of the Judges was Temporary. And therefore Reckon'd Inferior to that of the Priest. Thus the Commission given to Moses was Extraordinary, and Temporary, and only Personal in him. But the High-Priesthood, and the Inheritance of it was Given, according to the Primo-Geniture, to his Elder Brother Aaron. Who therefore in the Genealogy is put before Moses, Exod. vi. 26. These are that Aaron and Moses, to whom the Lord said, Bring out the Children of Israel from Egypt. Aaron was 3 Years Elder than Moses Exod. vii. 7. Therefore here is Reckon'd before him. Though Moses was the Principal in that Deliverance out of Egypt.

And thus, tho' Joshua was the Principal in the Conquest of Canaan, yet when it came to an Act of Authority, as in the Dividing of the Land, the Preference is given by God Himself to Eleazar. Num. xxxiv. 17. And the Lord spake unto Moses saying, These are the Names of the Men which shall Divide the Land unto you, Eleazar the Priest and Joshua the Son of Nun. And ye shall take one Prince of every Tribe. And the Names of the Princes are there set down who were Join'd with Eleazar and Joshua, for the Dividing of the Land. And it is said, Josh. xix. 51. These are the Inheritances which Eleazar the Priest and Joshua the Son of Nun, and the Heads of the Fathers of the Tribes of the Children of Israel divided by Lot, in Shiloh before the Lord, at the Door of the Tabernacle of the Congregation. The Preference is still given to Eleazar before Joshua. The Unity of the 12 Tribes was Center'd in Eleazar. The High-Priest was their Constant Supreme Governour.

There is Another thing, which shew'd the Unity of the 12 Tribes, and made them one People; that as there was but one Priesthood appointed for them all: So there was one Place wherein only Sacrifices were offer'd, and their Solemn Feasts Celebrated. And to this Place all the Tribes were Commanded to Assemble, and that Frequently. Thus it is said, Deut. xvi. 16. Three times in a year shall all thy Males appear before the Lord thy God, in the Place which He shall Choose, in the Feast of Un-leavened Bread, and in the Feast of weeks, and in the Feast of Tabernacles. This Place in the Time of the Judges was Shiloh, where the Tabernacle was set up, and the House of the Lord Built. Josh. xviii. 1. Judg. xviii. 31. 1. Sam. i. 3. 7. as it was afterwards at Jerusalem. Of which David says, Psal. cxxii. Jerusalem is a City as Unity in it self, for thither the Tribes go up, to the Testimony of Israel, to give Thanks unto the Name of the Lord. The same was to be said of Shiloh before. Here was the Unity of the 12 Tribes, which made them one People and Nation.

And if this had lasted, they must always have Remain'd One. So Sure a Cement is Religion to Government. Therefore when Jeroboam broke off the Ten Tribes, he Alter'd both the Priesthood, and the Place of Worship. For he said, 1 Kin. xii. 27. If this People go up to do Sacrifice in the House of the Lord at Jerusalem, then shall the Heart of this People turn again unto their Lord, even unto Rehoboam, King of Judah, and they shall slay me, and go again to Rehoboam King of Judah. So he Divided their Religion, that he might Divide the Kingdom. And yet the Difference was not so Great, as some might think; it was only different Priests, and different Places of Worship. But not only the Division of Both Church and State did follow; but likewise Errors in Doctrine, even to Idolatry. As one Sin commonly Begets another.

And it is Remarkable, and may be of Use to all Governments to Observe, that God so Guarded the Government of the Jews, by a strict Conformity and Union in Worship; that without a Schism in the Church, no Rebellion against the State could be of any long Continuance. As it was found, in the rebellions of Absalom, and Sheba.